

Pali and Sinhala Master Reference Tool

What I have here is my own personal reference list that I've been using as a learning tool for myself. The Pali Glossary in the pureddhamma website is very helpful, but it doesn't cover every single term all in one place. My hope for this project is to create, together, a master quick-reference tool that has as many Pali and Sinhala words/definitions as possible (both Dhamma terms and common words). By making this shared document, my intention is to provide a starting point for the Ariyas in our group who are way more knowledgeable than I am to add Pali and Sinhala words, definitions, and short examples as well. What I have here so far is quite incomplete and just a rough start, but over time I think it could become a fantastic and complete tool for learning for beginners and more advanced people alike.

Feel free to submit edits in "Suggesting" mode near the upper right of the screen. This is so I can keep track of changes as they happen and to maintain structure.

Also, I'm sure there are more efficient ways of accomplishing this, so I'm open to suggestions on how to improve the process. I'm thinking of this as a group effort to help in the learning of Dhamma and not just "my project".

Format for Each Term

Over time, this is how complete I want each term to be. Just submit what you have and we'll make everything more complete as time goes on. Even if it's exact wording from the pureddhamma website, feel free to add as little or as much as you want.

Example:

moha: delusion; mind totally covered

Etymology: comes from "muva" + "hā" which symbolizes a vessel with its mouth closed; thus one cannot see what is inside.

Example in context (or "Further Explanation"): One acts with *mōha* because one is totally unaware that such immoral acts will have very bad consequences; one's mind is totally dark.

Puredhamma link:

<https://pureddhamma.net/key-hidden-dhamma-concepts/key-pali-terms-tanha-lobha-dosa-moha/lobha-dosa-moha-raga-patigha-avijja/>

Video link: (if applicable)

Note: For now, I have Pali listed first and Sinhala listed further down in the page count.

Suggestions

- Be light-hearted about this and have fun with it, having metta whenever possible, knowing you'll be helping people to better understand the Dhamma.
- Feel free to express examples exactly how you want to from the wisdom you have as an Ariya with direct experience. My hope is that you all will be able to transmit some javana power through your contributions.
- If you don't have much time, don't worry about putting it in any format. That can be corrected later on. This isn't meant to be tedious.
- Feel free to move any Sinhala words that are accidentally in the "Pali" section down to the "Sinhala" section and vice versa.
- If you see anything out of alphabetical order you can correct it.
- Be as detailed as you'd like with Examples and Etymology, just like if you were teaching someone who's never heard of the term or concept.
- If you think an explanation is unnecessarily lengthy or complicated, post a suggested edit about how you would rather have it.
- Feel free to correct any blatant errors with definitions or examples that I might've initially included. This is starting out as a very imperfect document.
- Make any suggestions that you think will make this process smoother so that it will grow and refine more quickly. Just send me a PM.
- Share merits if you feel inclined to whenever you've contributed or made corrections.

May all beings attain Nibbana.

(Continued on next page.)

Pali Terms

abhi: stronger; course

abhisankhara: stronger / coarse sankhara

Sankhāra become abhisankhāra by engaging in the “wheeling process”; see, “Nibbāna – Is it Difficult to Understand?”. The sansāric process or the rebirth process is fueled by abhisankhāra.

adhimokkha: resolve

It is a key factor in the kusala-mula paticca samuppada

Adhimokko is normally translated as “decision” or “resolve” where saddha (true faith/conviction) becomes peaked; here it means the mind is decisively attracted towards Nibbana. The mind cools down.

(#11)Kusala-Mula Paticca Samuppada

ādīnava: bad consequences/outcomes

<https://puredhamma.net/three-levels-of-practice/sotapanna-stage-of-nibbana/assada-adinava-nissarana/assada-adinava-nissarana-introduction/>

ahetuka: rootless

akarawathi saddha: investigative faith

akusala: immoral; demerits. Opposite of kusala meaning merits.

akusala kamma: non-meritorious deeds; immoral actions

amisa sukha: sukha caused by sense cravings

amulika saddha: blind faith

Anagami: non-returner

Etymology: “na āgami” means “not coming back”

Example in context: In the context of Anāgāmi, it means “not coming back to kāma lōka” or the lowest 11 realms.

anapanasati:

anatta: not in control; helpless. one is truly helpless in this death/rebirth process and there is nothing fruitful to be had in this world in the long run.

Accurate quote from a forum post, that explains anatta aspect clearly:

"At this point in this long beginningless sansaric journey we're on, it's more like a vicious circle without Buddha Dhamma. One's gathi and asava from past lives give rise to bhava that cause samudaya. "Samudaya (where "samudaya" is "san" + "udaya" where "udaya" means "to arise") or how rebirth-fuelling "san" (piling up seeds) is the cause for future suffering (dukha). Then, one tries to avoid that suffering and creates another kamma beeja for a future bhava. The only way to get off this roller coaster is eliminate the mental defilements (gati, asava, sanyojana, etc), purify the mind."

*see "Anicca - Dukkha - Anatta - Asubha" in this folder.

anicca: "I cannot keep it the way I like"; Thus "impermanence" is something that is inevitable; it is a property of anything in this world. But "anicca" is in someone's mind.

-The mindset is that even if something is not permanent and breaks down, one can always replace it with a new one and get the sense fulfilment one desires. It is not the impermanence that gives sense of invincibility but the mindset that one can always find a replacement for it and maintain one's happiness.

Cultivate anicca sañña (perception, wisdom)

*see "Anicca - Dukkha - Anatta - Asubha" in this folder.

anu- (prefix) "according to" or "via this process"

anupassanā: "discard according to the principles learned" ("anu" means according to and "passana" means to get rid of; another meaning of "anu" is defilements, which is applicable too). anupassanā can take various forms: ānapānasati bhāvanā is the foundation. Once "āna" and "āpāna" are sorted out by vipassanā(vidassanā), one needs to engage inānapānasati all the time. This means one needs to be mindful of what one is about to do, and make sure it is a "right thing to do".

anusaya: hidden

Ie, "avijjā anusaya" or "hidden avijjā"

(Last paragraph of #3)

<https://puredhamma.net/key-hidden-dhamma-concepts/sankhara-kamma-kamma-vipaka/>

apo: fluid element

apuñña: immoral

apuñña abhisankhāra: this happens when the sense input becomes irresistible.

asava: a deep-seated craving

asobhana: “non-beautiful”

asobhana cetasika: immoral mental factors

assāda: mind-made pleasure

<https://puredhamma.net/three-levels-of-practice/sotapanna-stage-of-nibbana/assada-adinava-nissarana/assada-adinava-nissarana-introduction/>

assutavā pithujjano: one who has not heard and comprehended to some extent what anicca nature is.

asubha: unfruitful; harmful.

Getting attached to sense pleasures is asubha in the long run, just like a fish biting on a tasty work on a hook will be subjected to suffering.

*see “Anicca - Dukkha - Anatta - Asubha” in this folder.

asubhānussati: means always to be mindful of the bad consequences of material things that are appealing at first sight.

atta: the feeling that one is in control of one’s affairs

avijja: ignorance

beeja: seeds
(as-in "kamma beeja")

bhava: realm of existence

Buddha: bhava + uddha... uprooting bhava. Ie, uprooting the rebirth process in order to prevent future suffering.

cakkavala: planetary system

cetana: intention

example: intention of meeting a particular person

cetasika: emotions... thought qualities; mental factors

Difference between citta and cetasika: for example you have a thoughts in your mind (citta) and those thoughts determines mental factor in which you are dwell (cetasika).

chanda: desire or will to act

citta: most fundamental element of a thought

-the highest moral citta are ñāna sampayutta, somamnassa sahaḡata citta, “citta generated with wisdom and joy.” Here wisdom means comprehension of the true nature.

(#5 para

2)<https://puredhamma.net/key-hidden-dhamma-concepts/sankhara-kamma-kamma-vipaka/>

citta pasāda: joy

cittapasadi: tranquility of consciousness; it is a type of joyous feeling, lightness of heart.

(#10, #11) <https://puredhamma.net/paticca-samuppada/kusala-mula-paticca-samuppada/>

citta vithi: thought streams

dasa akusala: ten immoral actions

<https://puredhamma.net/three-levels-of-practice/moral-living-and-fundamentals/ten-immoral-actions-dasa-akusala/>

dhāthu: crystalized bones of an Arahant after cremation. They cannot be destroyed by fire or anything else.

dibba: devine

ditthi: view, vision, wrong view (unless specified)

domanassa:

dosa: (also “dvesha”) hatred; the hate that arises due to lōbha (dvesha comes from “devana” + “vesha” or second manifestation of lōbha), especially when someone else is in the way of getting what one wants.

<https://puredhamma.net/key-hidden-dhamma-concepts/key-pali-terms-tanha-lobha-dosa-moha/lobha-dosa-moha-raga-patigha-avijja/>

dosakkhaya: dōsa + khaya or removal of hate

dukha: the Pali word for suffering. This is a vedana (feeling); even animals feel dukha.

dukkha: (dukha+khya) means there is hidden suffering AND that suffering can be eliminated (khyā is removal)

*see “Anicca - Dukkha - Anatta - Asubha”

dukkha sacca (the first Noble Truth): the knowledge on seeing that those things we value as “sense pleasures” are in fact the CAUSE of this “hidden suffering”.

dvesha: (also “dosa”) hatred; dvesha comes from “devana” + “vesha” or second manifestation of lōbha

<https://puredhamma.net/key-hidden-dhamma-concepts/key-pali-terms-tanha-lobha-dosa-moha/lobha-dosa-moha-raga-patigha-avijja/>

gandha: smell

gatha: "verse" (as-in karmasthana preparatory verses or gathas)

gati: habit

icca: can be maintained to one’s liking

ja: birth

jara:

jāti: birth of a living being OR birth of anything

javana: “impulse of the thought”; those citta with which sankhara committed or kamma vipaka generated; literally means “an arrow in flight”; it can be highly potent

<https://puredhamma.net/abhidhamma/javana-of-a-citta-the-root-of-mental-power/>

kāma: indulgence

kamma (or sankhāra): actions and that have been done (either in this life or in previous lives)

kamma beeja: kammic energy

kāmaccandha:

kamma raga: sensual lust (not just sexual)

two levels of kāma rāga:

-vatthu kāma (craving for OWNING objects that provide sense pleasures) and

-kilesa or klesha kāma (craving for sense pleasures is there, but not necessary to “OWN THEM”)

kamma vipaka: the consequence / result of a kamma seed

kāya sankhāra: sankhara (mental formations) that lead to bodily movement

khandas: ie, the “5 khandas”/“pancakkhanda.”

The five aggregates.

<https://puredhamma.net/key-hidden-dhamma-concepts/two-key-mental-factors-sanna-and-vedana/pancakkhandha-or-five-aggregates-a-misinterpreted-concept/>

khara: doing

khaya:

khya: removal

kilesa: accumulated impurities of the mind.

Example in context: **Lobha** (excess greed), **dosa** (ill will), and **moha** (delusion), are of course the main mental impurities or kilesa or asobhana cetasika.

kilesa/klesha kāma: craving for sense pleasures is there, but not necessary to “OWN THEM”

kusala: merits;

Comes from “ku” “sala” or getting rid of immoral (“ku”).

(akusala: demerits)

kusala kamma: meritorious deeds; moral actions

A deed done without comprehension of Tilakkhana is a puñña kamma. The same deed done with comprehension of Tilakkhana is a kusala kamma.

Kusala kamma are done with the three “good roots” of alōbha, adōsa, and amōha.

Kusala-Mūla PS (paticca samuppada) describes the PS process for acting with alobha, adosa, and amoha

-kusala-mula are deeds done with alobha, adosa, amoha, AND one does not wish for anything in return because one’s mind is automatically rejecting anything within the 31 realms.

-With kusala-mula as condition, one accumulates punnabhi sankhara (moral abhisankhara leading to good births)

(#4)<https://puredhamma.net/paticca-samuppada/kusala-mula-paticca-samuppada/>

icca: liking; “this is what I like”; inevitably leads to tanha (becoming attached).

iddhi: certain spiritual or mental powers

lobha: (excess) greed

ma: becomes free of

manasikara: attention (double check meaning)

example: attention towards a person

manō sankhāra: sankhāra (mental formations) that arise automatically in the mind.

Manussa: Humans

marana:

mettā: loving kindness. Think “this person is in the same boat, struggling to survive in a world setup for failure”. Thus instead of bad thoughts one will have thoughts of fellowship and compassion for other beings.

mettānussati: to keep in mind always that all living beings are in the same boat, suffering in the long run, and thus to have compassionate thoughts about all of them.

micca ditthi: wrong views

moha: delusion; mind totally covered;

(P) moha: delusion; mind totally covered

Etymology: comes from “*muva*” + “*hā*” which symbolizes a vessel with its mouth closed; thus one cannot see what is inside.

Example in context: One acts with *mōha* because one is totally unaware that such immoral acts will have very bad consequences; one’s mind is totally dark.

<https://puredhamma.net/key-hidden-dhamma-concepts/key-pali-terms-tanha-lobha-dosa-moha/lobha-dosa-moha-raga-patigha-avijja/>

musā: wrong or incompatible with morals

ñā: knowing

nama: name, mental, mind, construct

example: it is only in the mind/nama.

example in context: “And this is the nama or construct of concepts and explanations.”

namarupa: name and form OR mental image of a nama and rupa

ñāna sampayutta, somamnassa sahaḡata citta: thoughts generated with wisdom and joy. These are the highest moral (sobhana) citta.

ni:

nicca: things in this world (31 realms) can be maintained to one’s satisfaction; the PERCEPTION that one can maintain things that one likes to one’s satisfaction.

nissarana: relinquish

<https://puredhamma.net/three-levels-of-practice/sotapanna-stage-of-nibbana/assada-adinava-nissarana/assada-adinava-nissarana-introduction/>

niveema: niramisa sukha we feel by following dhamma and removing raga, dvesha, moha.

niramisa: neutral thoughts without sense cravings

niramisa sukha: sukha not caused by sense cravings; a “relief” type; (sukha: happiness, bodily pleasure, like with a massage)

nirodah: nir (to cut) uddha (arising)... ie, not arising again.

nirodho: cessation, annihilation of something impeding. “Stopping” (in the chant)

niyama: rules

ojha: nutritive essence

opapatika: instantaneous birth; birth without a mother or father. This is the case with all beings above the human realm and also in the hells.

paccaya: condition

Or “as condition”

<https://puredhamma.net/paticca-samuppada/patthana-dhamma/what-does-paccaya-mean-in-paticca-samuppada-effect-is-not-guaranteed/>

papancha:

example in context: “Then comes on the other side the matter which is created by language to identify - which is the patigha samphassa ja vedana...and these two in combination provide ground for **papanca** - which is reckoning and sanna - perception and sankha - is adding together”

pancakkhanda: the 5 aggregates (the 5 khandas)

<https://puredhamma.net/key-hidden-dhamma-concepts/two-key-mental-factors-sanna-and-vedana/pancakkhandha-or-five-aggregates-a-misinterpreted-concept/>

pancanivarana: the 5 Mental Hinderances

-**Kāmacandha**: Extreme Sense Desire

...Like a dark dye in the water...

(“kāma”+“ichcha”+ “anda” means blinded by sense desires)

-**Vyāpāda**: Extreme Hate

...Like boiling water...

(“vayā”+”pāda” where pada=“walking towards” and vaya=“destruction”)

-**Tina middha**: Frozen Mind (dull mind not exposed to the Dhamma)

...Like moss covering the water...

Sleepiness is a symptom of it. Real and pure Dhamma can fix this in meditation.

-**Uddacca-kukkucca**: Restlessness and Brooding

...Like water perturbed by wind...

Uddacca (high-mindedness; “drunk” with power, money, etc.)

Kukkucca (low-mindedness; willing to do “lowly things” even suitable for an animal)

-Vicikiccā: the Tendency to do Stupid things because of Ignorance of the True Nature of this World.

...Like water that is muddy...

(“vi”=twisted, “ca”=thoughts, “kicca”=done with icca or cravings)

<https://puredhamma.net/three-levels-of-practice/moral-living-and-fundamentals/key-to-calming-the-mind-five-hindrances/>

pañña: wisdom; knowledge; also "pragna"

paramatthato: the four ultimate realities (EVERYTHING in existence)

Thoughts (citta)

Thought qualities or mental factors (cetasika)

Matter (rupa)

Nibbana

Pāramitā: Determination

parideva:

pathavi: solidity element

Paticca samuppāda (PS):

Closest English translation is “Willful attachment leading to an existence of similar kind.”

-Paticca = pati + icca; here “pati” is bonding, and “icca” is liking. Pati + icca is to willfully bond.

-Samuppāda = “sama” (same or similar) + “uppāda” (generation), ie., an existence (bhava) of similar quality or kind.

The 2 Different Types of Paticca samuppāda

1. Akusala-Mūla PS (leads to rebirth) [Akusala-Mūla Paticca Samuppāda](#)
2. Kusala-Mūla PS (leads to Nibbana)
<https://puredhamma.net/paticca-samuppada/kusala-mula-paticca-samuppada/>

pati: bonding

paticca: “bonding to something willingly” or “to get attached to something through a liking for it”

patigha: friction, resistance, anger

Patigha is a lower level of hate, more like “friction”. One may get annoyed when someone and even say something in return, but will never do anything “really bad” that makes one eligible to be born in the lower four realms.

patthāna: mean establishment, prepare, or “to mold”

phassa: mental contact

Arahants stop at simply phassa; samphassa is when one creates a like or dislike for that mental contact, thus lengthening the sansaric journey.

Ie, all of the contacts in the PS cycle

<https://puredhamma.net/paticca-samuppada/paticca-samuppada-in-plain-english/difference-between-phassa-and-samphassa/>

Example: “phassa paccayā vēdanā”

(#2 para

2)<https://puredhamma.net/difference-between-dhamma-and-science/origin-of-life/worldview-of-the-buddha/paticca-samuppada-not-self-or-no-self/tanha-paccaya-upadana/>

pragna: also "pañña"; wisdom

puñña: moral

puñña kamma: meritorious deeds.

A deed done without comprehension of Tilakkhana is a puñña kamma. The same deed done with comprehension of Tilakkhana is a kusala kamma.

grouped into 3 groups:

dāna (generosity)

sīla (moral behavior)

and bhāvanā (meditation).

punnābhi sankhāra: moral abhisankhara

-Both kinds (the other being apunnābhi..) contribute to lengthening the rebirth process, but we DO need to do punnābhisankhāra for two reasons: (i) it prevents us from doing bad things, (ii) done with right intention, it will help purify our minds, i.e., punna kamma can become kusala kamma (meritorious deeds done with the “three good roots” alobha, adosa, amoha)

-With punnabhi sankhara as condition, a punnabhi vinnana arises.

(#5)<https://puredhamma.net/paticca-samuppada/kusala-mula-paticca-samuppada/>

punnabhi vinnana:

-With punnabhi vinnana as condition, namarupa arise.

(#6)<https://puredhamma.net/paticca-samuppada/kusala-mula-paticca-samuppada/>

raga: attachment to the 31 realms

ragakkhaya: rāga + khaya: removal of attachment to the 31 realms

rasa: taste

rūpa: matter AND energy

rūpa rūpa: pictures, images

sabba: all

saddē: sound

saddha: true faith/conviction

sakkāya: comes from “sath” + “kāya” or taking an aggregate of things or a collection (kāya) to be beneficial (sath.) That is why sakkāya diṭṭhi originates when one considers that the five aggregates to be one’s own and thus beneficial.

salayatana: six sense doors

samadhi: concentration

-uddhacca is the opposite of samadhi, which means “restlessness or agitation of the mind.”

sama: same / similar

samma: (san+ma) to become free of san

samma ditthi: correct or clear vision

samma vimuti: complete release from this world

samppapalapa: empty speech (which is a dasa akusala)

samphassa: when one creates a like or dislike for a mental contact (phassa), thus lengthening the sansaric journey.

Example in context: “Now the person gets stuck so deeply in the language that he thinks that it is true and creates a world - that is samphassa”

Another example in context: “Then comes on the other side the matter which is created by language to identify - which is the patigha **samphassa** ja vedana...and these two in combination provide ground for papanca - which is reckoning and sanna - perception and sankha - is adding together”

<https://puredhamma.net/paticca-samuppada/paticca-samuppada-in-plain-english/difference-between-phassa-and-samphassa/>

samudaya: origin of

Example in context: “dukkha samudaya” or “origin of suffering”
(which is Tanhā, by the way)

samuppāda: an existence of similar quality or kind

Etymology: “sama” (same/similar) “uppāda” (generation)

Example in context: Thus samuppāda means **“leading to existence or experience with similar defilements that used to drive the bondage in the first place.”**

samyojana: 10 of them keep us attached to sansara

san: good and bad things we acquire” through our moral/immoral deeds.

Further Explanation: “San” gives the idea of “acquiring or adding”. In the same way, “khyā” implies “removal or subtraction”.

sanditthiko: (san+ditthi) the ability to see “san” (defilement)

sankara: mental formations

Sankhāra involves EVERYTHING that we do to live in “this world” of 31 realms; these include breathing, walking, eating, pretty much everything. Even an Arahant has to be engaged in sankhāra until Parinibbāna or death.

Three types of defiled sankhara; “defiled actions”:

-monō sankhara: sankhara of the mind

-vaci sankhara: sankhara of speech (even talking to oneself in the mind)

-kāya sankhara: sankhara of the body (physical actions)

sankata: A sankata can be defined as something that arises due to causes, since nothing can arise without causes. Thus the only entity that is not a sankata is Nibbāna, which is attained via removing all causes.

<https://puredhamma.net/three-levels-of-practice/seeking-nibbana/root-cause-of-anicca-nature-of-sankata/>

sankhato: dhamma quality
(svakhato is the Sinhala word for it)

sañña: (san+ñā) knowing or understanding “san”; perception
example: feeling of a person through sight, sound, and touch

Sāsana: ministry

sansara/samsara: rebirth process; sara means “fruitful”

sanvara/samvara: (san+vara) removing (“vara”) “san” via moral behavior, “sila”. (vara means “remove”)

sanvarattena seelan: moral behavior that comes automatically upon one becoming a Sanditthiko (a Sotapanna Anugami or Sotapanna)

sara: fruitful

satara: “four”; ie “satara Satipatthāna”. The four steps are kāyānupassanā, vedanānupassanā, cittānupassanā, and dhammānupassanā.

sathkaya ditthi: the idea that all actions one does with the six sense bases to achieve amisa sukha are beneficial.

sati: moral mindfulness; we need to be on the “lookout” for any temptations

satipatthāna: establishment of “sati”, or train the mind to act with “sati”

sakkaya ditthi (or sathkaya ditthi) is the wrong view that lasting happiness can be attained via pursuing things in this world.

salayatana: six sense doors

sīla: virtue; moral behavior

silabbata paramasa: the view that Nibbana can be attained by following specific precepts/rituals without cleansing the mind.

sobhana: “beautiful”

sobhana cetasika: ^^^^ moral mental factors

soka:

somanassa: mind pleasure; "with joy."

sukha is bodily pleasure.

sōta: ear

sugati: good realms

sukha: bodily pleasure, like with a massage; somannasa is mind pleasure

sutavā ariyasāvako: one who has heard about the teachings of the Buddha and comprehended.

(See also assutavā pithujjano)

svakhato: Sinhala word for sankhato, which is “dhamma quality”

tanhā: tanhā is attachment.

“to get fused or attached to”; getting attached to something via greed, hate, or ignorance. Tanhā is not craving. Tanhā happens automatically after icca (liking) something, or disliking something.

It is the origin of suffering.

(thrushna = sinhala variant)

<https://puredhamma.net/difference-between-dhamma-and-science/origin-of-life/worldview-of-the-buddha/paticca-samuppada-not-self-or-no-self/tanha-origin-of-suffering/>

tāpa: heating up

tejo: heat element

tilakkhana: the three marks of existence: anicca, dukkha, anatta

uddhacca: restlessness or agitation of the mind.

-This is opposite of samadhi or ability to concentrate and being able to think through consequences of actions.

upādāna: means “pulling it closer (in one’s mind)” (“upa” + “ādāna,” where “upa” means “close” and “ādāna” means “pull”).

If we “go with the flow” and go along enjoying this “daydreaming” or generating vaci sankhāra, that is what is called “upādāna.”

upayasa sambhavanti:

uppāda: arising / generation

uppajjati: give rise to (uppādā and jati, which is birth)

vaci sankhāra: "conscious thoughts that we silently generate” and also those thoughts that lead to speech by moving the lips, tongue etc.

vāda: speech

vanna: color

vara: remove

sanvara means removing “san” via moral behavior, also called “sila“.

vatthu kāma: craving for OWNING objects that provide sense pleasures

vayo: air / wind element

vedana: feeling

vi:

vicāra: means to keep a defiled thought object there

vicikicca: distorted mindset

vimansa: investigation or discrimination

viññāna: In the simplest form, viññāna is any type of expectation even without moral/immoral implications. (Consciousness Together With Future Expectations)

<https://puredhamma.net/living-dhamma/essential-buddhism/vinnana-expectations-consciousness/>

vipāka: result/outcome

vipalassa:

*see “Vipalassa (the 3)” in this folder.

vipareetha: distorted

viparināma:

virago: dispassion

viriya: effort or energy

vitakka: to think or ponder on something in order to focus mainly on it; means to have the mind set on a thought object and vicāra means to keep it there.

vitakkasanthāna: (vitakka+san+thāna = removing defiled thoughts)

vyāpāda:

yoniso manasikara: clear vision. It is more than clear thinking; even a thief has clear thinking.

Sinhala Terms

Theruwān Sarānāyi: (Sinhala) “May you be protected by the Triple Gem.”

Theruwān: Triple Gem

Sarānāyi: may you be protected by this

thruṣṣṇā: the Sinhala version of “tanhā”, which means “attachment”